

wall of defence around our own characters. It is an expression of the objections we feel to conform to what we have satisfactorily learned of the will of God. The pledge does not create the objection, but is a powerful expression of our obligation, and calculated to influence others also to take their stand on the ground which is thus covered from the reproach of the common enemy, alcohol. You see then, sir, how necessary it is that the pledge should cover the whole ground—that it should express the real truth, and be aimed at the real enemy. Otherwise it has the effect of falsehood, and instead of leading to safety, and union, and efficiency, it will lead to discord, and weakness, and ruin.

Sir, I have been unable to comprehend what has been said about the situation of our brethren in cities. It is intimated that we who live in the country have so much light, and principle, and *ultraism*, or whatever you call it, that we can embrace the truth when it is presented fully and in the strongest terms. But it is alleged that in the city it is different, and that the people are not prepared to receive light as it is poured out, so that if we take high ground at once, we shall lose the sympathies of the city, and lose our hold on the consciences of men there, and leave them far behind—so far behind that they cannot see our light. This would be a catastrophe greatly to be deplored. Yet we are assured that in cities are to be found the brightest and best among us—the most splendid genius, the most vigorous intellects, the most commanding minds, and the most powerful influence; and moreover, that cities are the centres and sources of influence throughout the country.—Here, it is said, are all the brightest and best; here is such an array of influence, that it would be a terrible thing for us to encounter it in the form of opposition.—Now I will not gainsay all this. I have no object in making invidious distinctions between the city and the country. But great stress has been laid on it, and I cannot see the consistency of it. I always supposed that the mightiest minds were best prepared to bear the full blaze of truth.—The brightest and best in society I should imagine were the very men of all others to be controlled by argument, and the first to welcome the truth.

Sir, I have a better opinion of human nature than some of my brethren appear to entertain. I believe we frequently fail of success in a good object, by the want of confidence in human nature. And I am unwilling to exclude those who dwell in cities from a share in this good opinion, especially those whom we are bound to class among the brightest and best. I regard human nature as adapted to truth, and truth as adapted to human nature, so that to present the truth is the most likely way to affect human nature. I believe there is something in the recesses of human nature that, when truth is presented, will send an echo, "TRUTH, TRUTH, TRUTH." Bad as human nature is—depraved and broken as is the constitution of man, this yet remains, that if you hold up the truth, nakedly and in a proper way, before the mighty mass of cultivated and powerful intellect in our cities, they will yield to it.

I believe those who drink wine are far less excusable than those who use alcohol in its grosser and more fiery forms, and that they can be made to feel that they are so. Take a gentleman of the city, one of those brightest and best, that we have been told of. His wood-sawyer comes to saw a load of wood; he is poor and ignorant, but like all human beings he has a nature that cannot live without excitement, and he finds his excitement chiefly in the whiskey-keeping. The man of refinement for whom he is going to work is a temperate man, one that abhors whiskey and all the forms of ardent spirit. He finds the poor man's jug of whiskey standing behind a log; his feelings are moved, and he undertakes to remonstrate with him. "Do you not know," says he, "that you are drinking liquid fire, and bringing down multiplied evils on yourself and your family?" At the same time, this man of refinement, the brightest and the best, drinks his wine. He too has a nature that calls for excitement. But then he has a multitude of innocent sources of excitement which are not accessible to the wood-sawyer; he has his library, his newspapers and reviews, his politics, his numerous circle of friends, and so on, and yet this man, with all these advantages, insists upon it that he must have his wine, while he is laboring sedulously to persuade the poor man to give up his whiskey.—It seems to me he is the worst drunkard of the two, and that this class of persons can easily be made to see this, if the proper means are used. I think we should give our neighbors credit for as much good principle as they have. But we cannot expect to prevail on them to give up their indulgence unless we give life and effect to the truth in presenting it to them—unless we give truth a body and form in the temperance pledge.

To be concluded next week.

"FEMALE SAMARITAN ASYLUM FOR COLORED CHILDREN."—We are happy at last to report, that this most benevolent institution has found an advocate among the ministers of this vicinity, and a place where its claims might be presented to the public. On Sunday evening last, the Rev. Mr. Abbott of Roxbury, delivered a highly appropriate discourse in the Salem-street meeting-house, in which, as one who deeply feels for the sufferings of his fellow beings, whatever be their color, he exhibited the scenes of wretchedness from which the patrons of this Asylum would rescue the objects of their charity, who are wholly overlooked by the friends of other institutions in our city, avowing a similar purpose. After the sermon, there was a contribution taken, which amounted to \$125.00.—*N. E. Spectator.*

## REVIVALS.

For the Telegraph.

WESTFORD, March 9th, 1836.

Dear Brother Murray:

We have been enjoying a refreshing season in this place during the winter past. About three years since I removed to this place, and commenced laboring with the Baptist churches in Fairfax and Westford. During the time that I have been here, up to last fall, our churches, in common with all the churches in this region, have experienced a great dearth in religion.—Universal apathy prevailed; in addition to which, the church in Fairfax was torn with trials, and within the last year, up to the period alluded to, had lost one fourth part of its members, principally by emigration.

In October last, a few of the members felt that some special effort must be made to revive the churches; yet such was the state (or rather the want) of religious feeling, they hardly dared to make an attempt, for fear its entire failure would disgrace the church. With much trembling, however, a prayer meeting was appointed for all who were willing to participate in it, and some 25 or 30 attended. Confession was made for sin, and supplication for mercy; and the meeting was continued from day to day for eleven days in succession, at the expiration of which time about 25 were brought to indulge hope, and those of the church who attended were much revived. Immediately, on the close of this meeting, an effort was made in Westford which resulted in similar success, about 25 indulging hope.

Although these meetings had not excited general attention, and were but thinly attended, yet the young converts were burning lights, amidst surrounding darkness. With becoming fidelity they visited different parts of the towns, and a pretty general attention to the subject of religion was excited through the Baptist societies. Protracted efforts were made in different and remote neighborhoods, and invariably with success. Our meetings have been throughout, remarkably free from animal excitement. No noise, no confusion, but deep solemnity has marked the character of this revival. The silent tear, the deep sigh, and sometimes the groan, has discovered the deep feelings of the soul; and cases of conviction have been remarkable for their pungency—a few hours of great agony have been succeeded by joy and peace.

I am not able to state the precise number who have indulged hope; probably something over 100. Eighty-six have been connected with the Baptist churches—54 with the church in Fairfax, and 32 with that in Westford. More are expected to come to the church soon. Among others I have had the pleasure of baptizing 3 of my own children. Thus has the Lord revived his work among us, when our hopes had almost fled. The work is the Lord's. All glory to his name.

ISAIAH HUNTLEY.

From Zion's Watchman.

IPSWICH, MASS.

Brother Sunderland.—Agreeable to your request, I embrace a few moments this evening, it being the first opportunity I have had, to give you a short account of the work of God, in the awakening and conversion of souls in this place. In the month of September, we were favored with a few mercy drops, which was a prelude of better days; and from that time until the first of January, there was a rising in our Zion, and a preparing for the battle, which was "without confused noise," or the use of carnal weapons of war. Our first engagement with the powers of darkness, was on the 11th of January, when God's servants came charged with arguments from the magazines of heaven, which were hurled at the enemy's ranks and which pierced betwixt the joints of the harness, and effectually wounded souls, who died to sin and now "live up to righteousness." As our meetings progressed, they became more and more interesting, and at the close of the week it was thought advisable to continue the meetings as long as the work demanded it.—The second week, the engagement was still more warm. Our meeting continued the next week, and God continued to bless souls. We now number more than seventy who are the subjects of this great and glorious work. This work is of a character which excites the admiration and praise of both men and angels. Its subjects are the aged, middle-aged and the youth. I think there appears to be as much decision of character as I ever witnessed in any revival. There is nothing flighty or extravagant, but great candor and solemnity attending all their efforts; and while I am writing this brief account, they are met in an adjoining room for prayer and exhortation, and it appears to me, that it would move the hardest heart to hear them speak and pray.

We have received on probation 44, and there are a number now that we expect will join soon. To God be all the praise.

Yours in haste,

N. S. SPAULDING.

Ipswich, March 1, 1836.

From the Christian Secretary.

Extract of a letter from Hamilton, N. Y., to Dr. J. B. Gilbert, of this city. "God has graciously favored us with a season of refreshing. Brother Perkins baptized 14 last Sabbath, and 28 the Sabbath before. The kingdom is extending over the earth, and will ultimately fill the world with its glory."

Yours, &c.

NATH'L KENDRICK."

REVIVAL IN BUFFALO. Br. J. H. Baker in a letter to the editor says: "I have before me a letter from a young man in Buffalo to his parents residing in this town, giving an interesting ac-

count of a revival of religion in that city, in which he and his companion have shared. The second Sabbath in Jan., 28 were added to the Baptist church, 7 by letter, and 21 by baptism."

## OBITUARY.

REV. SIMEON CHAMBERLAIN.

Continued.

He left Bow in the spring of 1830, and on account of ill health, did not preach constantly for several months. The December following he took upon himself the pastoral care of the two Baptist churches in Townshend, where he continued for three years, and had the happiness to baptize and receive into the church twenty-nine. He also labored for destitute churches in the vicinity, and in protracted meetings, where he was greatly useful.

In March, 1834, he commenced his labors in the place where he died. His union with this people was very happy, and promised mutual edification; and although as the spring advanced his health declined, he labored incessantly until the third Sabbath in August, when he appeared before his people, but was unable to preach.—From this period, although he afterwards preached two Sabbaths, his health and strength continued steadily to decline.

During the early part of his confinement he had frequent seasons of close self-examination, in which he would request his wife or some other friend to read to him certain passages of scripture, using them as tests of his piety. This self-examination did not seem the result of any distressing doubts relative to his prospects in a future state; but was rather the dictate of a commendable prudence. He knew himself to be about to die, and impressed with a just view of the momentous change he was approaching, he seemed anxious to know the exact measure of his fitness for it, regarding no precaution extravagant when interests of immense value are in question. His pleasurable emotions during this process, though inferior to what they were afterwards, sometimes caused him to weep for joy. The result to which these exercises of his mind brought him, was a calm and holy triumph.—Looking forward with the assurance of hope, to his future rest, he found cause in his own vileness, with which he was humbled to the dust, for unutterable gratitude to God, whose grace had secured his salvation.

Two weeks before his death, expecting not to live through the morning, he said, "I rejoice in the prospect of death; and though no man can love his family more than I do mine, I can leave them in the hands of God, and feel perfectly easy on their account." The following extract, written by his amiable and afflicted widow, soon after his death, gives an interesting and consolatory description of his last moments:

"As his morning chime came on, the friends present, and I also, thought his dissolution was fast approaching; but he was inexpressibly happy. He wished us to sing the following hymn:

Whither goest thou, pilgrim stranger,  
Wandering through this lonely vale?  
Knowest thou not 'tis full of danger?  
And will not thy courage fail?

Pilgrim thou hast justly called me,  
Passing through a waste so wild;  
But no harm will e'er befall me,  
While I'm left with such a guide.

Such a guide?—no guide attends thee;  
Hence for thee my fears arise;  
If some guardian power befriend thee,  
'Tis unseen by mortal eyes.

Yes, unseen—but still believe me,  
Such a guide my steps attends;  
He'll in every strait relieve me,  
He will guide me to the end.

Pilgrim, see that stream before thee,  
Darkly winding through the vale,  
Should its deadly waves roll o'er thee,  
Would not then thy courage fail?

No, that stream has nothing frightful;  
To its brink my steps I'll bend,  
Thence to plunge 'twill be delightful;  
Then my pilgrimage will end.

While I gazed, with speed surprising,  
In the stream she plunged from sight,  
Gazing still, I saw her rising,  
Like an angel clothed with light.

When we had sung a part of the hymn, with the chorus, he extended both hands and exclaimed, 'This is heaven—to plunge into that stream would be delightful!'—When we had finished singing, he exclaimed, still weeping for joy, 'I want to go to heaven in just such a frame as I now enjoy.' Several times during the day and evening, he called me to his bedside, saying, 'My dear, my feast is not yet ended. What cause have we for gratitude to God, that he thus smiles on me, a poor sinner?' Although he could talk but little, he embraced every opportunity to exhort impenitent sinners to embrace the Saviour, telling them the comfort he enjoyed upon a dying bed. He wished to exhort all Christians, particularly ministering brethren, to be much in secret prayer. This frame of mind continued until the last. He frequently said he was only waiting God's time. The fullness of grace in Christ, and the justice and goodness of God, were themes on which he meditated with peculiar delight. Though he felt it better to depart and be with Christ, he was willing to live and suffer as long as his heavenly Father pleased.

He wished the above hymn to be sung at his funeral, and also that the neighboring Congregational clergymen, and Mr. Wells, of the Methodist connexion, might be invited to attend. He expired on the 6th of February, without a struggle or a groan."

Though, by those who knew him, nothing will be required to assure them of the

unpretending but solid piety and worth of the subject of this brief notice, they would feel oppressed with concern that injustice had been done to the memory of departed worth, if it were to close without some notice of his character.

To be concluded.

Died in Passumpsic village Feb. 19th, 1836, Mrs. Ruth Parks, wife of Dea. Levi P. Parks, in the 42nd year of her age.—Mrs. Parks had been for several years a worthy and highly esteemed member of the Baptist church, by which her loss is severely felt. In the several relations of wife, parent and neighbor her duty was affectionately and faithfully discharged.—Her mind was strongly fixed on the spiritual welfare of her children. Her last illness was short and extremely painful, which she endured without a murmur or a groan, cheered by the gracious presence of her Saviour. To the latest power of articulation she endeavored to inculcate the religion of Jesus upon her impenitent neighbors and unconverted children.—She would not consent that prayer should be offered for her recovery unless it should be for the glory of God. She died with the confirmed hope of a blessed immortality, leaving an afflicted husband and six children to mourn their loss. J. M.

## THE TELEGRAPH.

MARCH 24.

The present number of the Telegraph completes half of the current year.—The moments have been the swiftest of our life. Our labor, thus far, has been much what we expected. Our success has exceeded our anticipations. The present prospect affords us encouragement. Our patronage is gradually, yet constantly extending. We have no words to express our gratitude to our many kind friends who have stood by us in the struggle.—Thanks—thanks—thanks to as many of our patrons as have made prompt payment; and these are not a few. We are confident that others only need to be reminded that their small bills due, are our only means of meeting our large ones that are daily accumulating. The patience that has been exercised towards us is not altogether unappreciated. We have used plainness of speech, and intend to continue so to do. At the same time the Telegraph will continue open for the correction of our own errors, as well as of others that may creep in unawares.

We should do injustice to our own feelings, to withhold acknowledgements due to our correspondents, for their mindfulness and their patience. From a large proportion of them we solicit a continuance of favors. They must not consider themselves neglected, if their productions are not all accompanied with our remarks.—Other labor on hand frequently forbids our saying what is, in some instances, due to ourselves, in others to our correspondents. A case of each kind occurred in the last number; [and we will here digress far enough to solicit more scraps from the "Scrap Gatherer."]

Our principle of action—and corresponding practice—relative to the terms of the Telegraph, seem to be now tolerably understood. One good brother, however, lately sent us five names, offering seventy-five per cent., saying that the subscribers would give no more. Very well—then they must not expect to have the Telegraph. Brother, it will not do.—While it would be extortion on the part of the readers, it would be a wicked sacrifice of principle, and suicide on the part of the publisher. It will never do. We want subscribers; but not enough to go out of the path of rectitude after them.

Brethren, one half year of our poor efforts are before you. As many of you as can conscientiously encourage us to go forward, are once more invited to furnish the means, in the shape of continued additions to our list of subscribers. Accept repeated thanks for the many favors of this sort already received. Labor bestowed shall be in proportion to means furnished, for rendering the Telegraph useful to Zion and to all human interests. No other means are asked than a sufficient number of paying, punctual subscribers. It must be an easy thing for each subscriber to obtain another. This would place the Telegraph on permanent footing, and enable us to double the amount of labor bestowed upon it. These remarks have been made here, because the present is a very proper time to begin.

THE VERMONT FARMER, for March, has come to hand. We would invite the attention of farmers to the work. It is published monthly, at Windsor, by Richards & Tracy.

Brother B. N. Leach, late of Linden, Genesee Co. N. Y., has accepted a call to the pastoral charge of the church

in Fredonia, Chataque Co.—has removed thither, and wishes his correspondents to direct accordingly.

## SCOLDING PREACHING.

If scolding is ever justifiable, least of all should it be indulged in by the disciples of Christ, in their labors to win souls, whether in public preaching and exhortation, or in private, personal interview. It is required by no Bible precept—it is sanctioned by no Bible precedent. They who would be like Christ and his apostles must "put on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;" must "be patient to-wards all men."

Scolding is no part of earnestness or faithfulness—no necessary appendage to them. It only disgusts—stops ears and closes eyes. It invites and draws the sinner into personal controversy with the one by whom he is addressed; whereas he ought to be left in controversy with God, and all our dealing with him, in the concerns of his soul, ought to have a tendency to carry him on to that ground. We must not treat him as though his sins were against us chiefly. He should not be made to feel our wrath, but our compassion. It becomes us to pity him, and to pray for him. We must warn him too; but our warning must be that of brethren, of fellow-beings. It should be unmingled with anger or impatience.

We should be sorry to have any impenitent sinner, thinking that these hints may apply to treatment he may at any time have received, seize on these as a weapon against his opponent. Allow us to say to such a one, if there be such, fellow immortal, bound to judgment, you have no right to spend your time, waste your prolation, and harden your heart, in quarrelling with men, to the neglect of your deathless soul. What does it boot you to gain the victory over a poor frail fellow in an angry dispute about measures or manners connected with your eternal interests? Truth is truth, come from whatever source it may—delivered in whatever manner it may be; and when the final Judge shall in pure why you have rejected it, you will feel the need of a better answer than to be only able to say that it was presented to you in an improper manner. From that awful moment, fellow sinner, there will be no more controversy with equals—with fellow dust—no more bickering with those against whom you can measure arms and strength—but it will be a desperate, hopeless struggle against Him who is infinitely superior to all his enemies. One word more. There is great danger, lest you be found withstanding those who, in Christ's stead, are praying you to be reconciled to God. Be on your guard. Your soul rests on the issue.

For the Telegraph.

MINUTES OF THE BAPTIST STATE CONVENTION.

Mr. Editor.—I am totally ignorant of the cause of this long delay in publishing the Minutes of our State Convention. I am yet to learn, that four months are necessary, in which to superintend and execute the common business, requisite to the publication of a pamphlet of the size of our Minutes, when proper attention and labor are bestowed. And it is certainly a tardy mode of doing business, to postpone from week to week, and month to month, what, in justice, ought to be done, to-day. Our Convention was held in the month of Oct. last; and the first that is publicly and officially heard from that body, is through the medium of your paper, of the 10th inst. Much of the interest that would naturally have been excited in the religious community, on hearing of the doings of the convention at a proper time, is now totally and forever lost.

I perceive that some of the most important resolutions passed by the convention, refer to periods that have already gone by, before the Minutes are published.—The following, moved by J. D. Farnsworth, is in point. "Resolved, That we recommend to the churches, to observe the first Monday in January next, as a day of fasting and prayer for a revival of religion." I would ask, what is the benefit to be derived, from publishing the resolution in March, full two months later, than the time specified for the fast? What churches will be induced to hold a fast in January, by publishing a resolution on that subject in March following?

The same may be said concerning the resolution moved by E. Hutchinson:—"Resolved, That we recommend to the churches in this State, to observe the annual concert of prayer on the last Thursday in February, for the Colleges and other Literary Institutions of our land." To pray for our Colleges and other Literary Institutions is indeed a good work. But to spend our time in passing resolutions, and then our money in publishing them, after the time of the concert has expired, is, to me, foolishness in the last extremity. There is certainly wrong management somewhere, in thus protracting the delay in making public the doings of the convention. If it were impracticable to su-

perintend the printing of the minutes at an early period, why did not the clerks forward an outline of the proceedings to the Telegraph, and let the community understand those things requisite to being understood, at a proper time, in order to proper action?

I hope in future, that our clerks will not come thus "tardy off" in the performance of their duty; and that matters of this kind may be attended to, in a manner more prompt and parliamentary.

A MEMBER OF THE CONVENTION.

\* A brief notice of the Convention may be found in the Telegraph of Nov. 12—but nothing of the above resolutions.—Ed. TEL.

## REMARKS.

Inasmuch as the printing has been done at this office, it is owed to ourselves to state, that the great delay has not been here. It was nearly three months after the session of the convention that the first manuscript was received. Our hands were then on their cars from time to time, and it was about another month before the last of it arrived.

The series of important letters now appearing in the Telegraph, of which the following is one, is addressed to Jonathan A. Allen, of Middlebury, and through him to the Christian public. These productions are what might be expected from the man. They will be read with thrilling interest. We commend the remainder of them to the attention of the editor of the New York Spectator, as well as to all other professed Christians.

AUBURN, March 14, 1836.

Dear Sir:

Before I speak ultimately on the question of prohibiting slavers and pro-slavers from the communion of the church, I have some preliminary things to allude to, a right understanding of which seems necessary to a correct decision; since incorrect sentiments respecting them have obtained a wide currency, and with most injurious influence.

I. The origin of the colored or negro race, as related to the merits of the gospel and the duties of Christians, and as dignifying the noblest position, hitherto taken by all our noblest Christian apologists, as fundamental to Christianity itself, namely, the identity of the human species in all its varieties.

II. The catholic, element, distinctive, and most authoritative character of the Christian dispensation, whatever might have been true, or ambiguous, or misconceived by us, in other dispensations, as imperatively requiring a course of benevolent conduct now towards all nations and individuals, and especially of Christians towards all other descriptions of our kind, collectively and personally; a course of conduct which is reconciliatory and absolutely at war with the total system of slavery—its completely at war with it, and on identically the same grounds, as truth is at war with error, or holiness with sin.

III. The importance of keeping the question as much as possible out of the politics of the day; and as much as possible in the ethics of thought; and so of going for the principle and the conscience of it, and maintaining the immediacy of the question, as that without which there is comparatively no philosophy, no strength, no sense, no truth, and no importance, in the question.

IV. The influence of correct sentiment on character, its reflex power on the man that hold and love it; as showing fields of usefulness and beneficence, that have hitherto laid waste or overgrown with thorns and briars of misanthropy, as showing spheres of achievement and conquest, worthy of Christian zeal and holy daring to occupy them; and as showing what of itself is a sufficient answer, if there were not multitudes additional, to the question, What good can you do in the cause? what can you effect? what end answer, or what success insure? what practical advantage can you gain, or what important influence can you realize or reap, by the adoption of anti-slavery sentiment, or the utterance of your name and example to its cause?

V. The defects and follies, real or alleged, of the friends of anti-slavery, in their nascent efforts in the cause that now agitates heaven and earth, have little or nothing to do with the great question at issue; which is wholly a question of principle, and is left to such defects, in the estimate of the Christian philosopher, just where it is originally, and just where it would have been, had such defects and follies never been perpetrated by its friends, or magnified, and multiplied, and vividly enjoyed, and more often stigmatically invented, by its countless adversaries.

VI. The objective power, and prospects of correct sentiment, on this great question, as encouraging and prodigious; as under God certain of universal victory—when universal human rights, and universal emancipation, shall be credited cordially and universally, in common with universal human duties, and the relation of every creature in all the world to the jurisdiction of the glorious gospel of the blessed God.

On these six topics, or some of them, I propose occasionally to write you, dear sir, with the view of addressing, through your agency, whoever may choose to read them in a published form. At present I will only remark on their importance, as involving great principles, and the collision of eternity with time; as dividing the millions of our countrymen and our contemporaries, on a great moral question; as affecting the whole system of revealed truth, well or ill, in our minds, according to the views we cherish and the positions